

# SOCIAL ACTION

*News Views*  
*Books Reviews*

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# SOCIAL ACTION

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July, 1961

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265 NATIONAL UNITY IN PERIL

*H. Volken*

271 SOCIAL RESEARCH AND HUMAN  
BETTERMENT

*C. C. Clump*

280 PEACE AND EDUCATION

*A. M. Joosten*

288 SOCIOLOGY AND RELIGION-A SURVEY

*J. Boel*

296 REPORTS ON STUDY CAMPS

300 BOOK REVIEWS

303 NEWS AND COMMENT

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## NATIONAL UNITY IN PERIL

H. Volken

In the course of this year there have been press reports almost every other day about riots, agitation, disruptions in public life, order and security, stemming from passionate communal feelings. The Jabalpur communal riots were symptomatic not so much in themselves as in the reactions they provoked far and wide among the two largest communities in India. Some time later, Muslim leaders assembled at Delhi to express their complaints about the Muslim community not being allowed to enjoy full constitutional rights, and of being excluded from certain of the services, the police

force in particular. They also asserted that a widespread feeling of frustration existed among the Indian Muslims. Similar grievances continued to be voiced by the Sikhs in the Punjab who are determined to force through the creation of the Punjabi Suba. Recently there has been much trouble in Assam, where bitterness and mutual hatred rose to a peak after the language riots in Cachar and the police firing at Silchar. Many more similar events could be enumerated but it is more important to focus attention on certain concomitant aspects of the situation.

### ***The Press and the Parties***

In these tensions and struggles of particular group interests what stands out disturbingly is the specific role played by the political parties and the press. The political parties too often exploited the linguistic and communal passions for their own party interests. Thus the Leftist parties took advantage of the linguistic differences in Cachar to further their own purposes in West Bengal. Similarly, the struggle for the formation of linguistic States in the country have been exploited by the same agencies. The Congress Party itself was much criticised in the press for its compromising stand on the linguistic and communal question. Local leaders of Congress got into conflict with the Centre, and the Party as a whole was repeatedly accused of yielding to communal pressure in order to retain popularity and support in the next elections. The very critical and even cynical comments of a large part of the press on the AICC meeting at Durgapur in May shows to what extent public opinion makes the Congress Party itself responsible for the spreading of the disruptive forces of com-

munal fanaticism. "Physician cure thyself" was the cry everywhere. And it was pointed out how in practice the Congress was thriving on casteism and communal alliances. Whatever the failings of Congress members, the Party realised the need of facing the growing threat to National Unity and the Committee for National Integration was constituted at Bhavnagar which was to prepare a special report for the AICC meeting at Durgapur. This report and the subsequent discussions led to a series of resolutions taken by the Indian Government directed against the unscrupulous exploitation of communal feelings for political ends and against discrimination of linguistic and minority groups in the country.

Although the press has done a service to the country by its open criticism and condemnation of the manner in which the political parties have exploited the situation, it must bear its own share of blame for spreading local ill-feelings and bitterness throughout the country and thus further inflaming the passions of the public.

### ***Analysis of Causes***

The increasing wave of communal and linguistic tensions and passions all over the country should invite every responsible citizen who really loves his country to serious thought and reflection on the complexity of factors which are at the root of all the trouble that threatens the unity of the nation. To put all the blame on Government is a sign of a rather immature democratic consciousness, for a democracy is not made up by the Government alone. Therefore we shall try to analyse the principal causes of communalism and linguistic separatism, and without trying to be exhaustive underline those especially which are easily glossed over in public and private discussion.

### ***Misguided Loyalty***

It has often been stated that the transfer of loyalties from one's social, linguistic or religious group to the nation as a whole would be the chief remedy for communal disunity. But this is not true, for there are fundamental loyalties and interests to one's own restricted group which are legitimate. A Bengali a Tamil or a Maharashtrian

rightly loves his language and literature and is attached to the culture and the place of his birth, and it would be absurd to expect him to give up all these loyalties in order to love his country as a whole. Similarly an Adibasi has deep attachments to his own people and their traditions. No one can expect him to be indifferent to the welfare and progress of his community. Indeed, it has to be admitted that all such loyalties to the community contain positive values and are even an expression of a greater awareness of one's particular culture and social grouping. It is only when such loyalties become exclusive and aggressive, that they constitute a danger to national unity. It is obvious, therefore, that the communal problem cannot be solved by simply abrogating all rights and self-interests of various communal and linguistic groups but rather by duly respecting the rights and interests of all groups, especially the minority groups. It is true that it is easy to formulate broad principles but difficult to apply concrete solutions in this matter. Yet, the failure to realise and to accept the principle that in a democracy there must be a

plurality of groups and communities with their own rights, liberties and authority, which must be respected and safeguarded not only under the law but also by the public, often sets the stone of communal disruption rolling towards the precipice of national disunity.

In the concrete context of changing India, the criteria for identifying the legitimacy or the illegitimacy of the rights and interests of specific groups and communities must be found in the Constitution. Thus the Constitution explicitly guarantees the rights of cultural, linguistic and religious groups and minorities. But it does not lend any support to groups based on caste, and therefore the caste groupings have no legitimate grounds for constitutional safeguards.

### ***Immature National Consciousness***

It is sometimes said that national consciousness mainly results from emotional integration. But this is only a part of the truth. For life as a citizen in a democratic nation demands more than emotional integration. In the first place, it requires an

understanding and esteem of the main purpose of the political society, i.e. the common welfare, which includes not only material well-being but also spiritual good. Secondly, it implies the determination of those in authority and of the people to take their share in the responsibility and of dedicated effort in promoting such common welfare. If we were to examine the Indian Constitution and recent social legislation in the country, we should be struck by the fundamental concern for the protection of equal rights for all and for the promotion of social justice. Yet the legal structure must be vitalised by the spirit of a developed social consciousness, and this internal creative force of a really democratic society has not so far replaced the ancient and traditional caste values and loyalties in our villages and among our urban communities. This is the main reason why many of the socially advanced schemes of Government meet with obstruction at the village level because equality is not inherent in the social structure of the village, while the projects of the Government presuppose an essential structure of equality. Thus the Com-

munity Development Project mostly benefits the dominant caste in the village.

It therefore becomes imperative that our political leaders and those in authority at all levels of administration should not be moved by petty considerations of convenience and advantage to one's own community or party. On the contrary their main consideration should be how to establish strong conventions of social justice to prevent ill-feeling and a sense of frustration on the part of the minorities from spreading and developing into communal tensions and strife.

### **Remedies**

It is not sufficient to try to establish democratic institutions without at the same time promoting the civic, moral and spiritual education of the people, which will ultimately result in the proper type of social consciousness. The Government itself has now come to realise that its excessive emphasis on the economic well-being of the people has neglected the moral and spiritual aspects of national development. There has been a growing complaint about the complete absence

of any moral formation that is being given to the future citizens of the country at the school and college levels. It is most essential to realise that the attitudes proper to a democracy should be the overflow of an inner moral and religious development. For this purpose, the Government needs the support and the co-operation of the family, the village, the school, the group and of religion. All these various agencies have a role to play in the formation of the right attitudes every citizen should have towards his neighbour of whatever group and community and towards his country. It might also be observed that the attitude of suspiciousness on the part of the Government towards religious agencies engaged in education is not justifiable, and the latter in their turn should avoid the formation of a narrow community outlook in their students; rather they should positively instill in them a broader vision of a national community and a desire to excel in the service of the country.

It needs to be repeated over again that merely to pass laws will not eradicate com-

munalism. As our Prime-Minister recently said at Durgapur, "You cannot deal with these vices in our hearts and minds by a ban". Even the measures which have now been adopted by the Government are not likely to succeed unless at the same time the leaders of the various communities, while struggling

for the interest of their communities, always keep in mind the primacy of the common good of the whole country. The aim of political society is not the particular good of smaller communities, but the good of the entire social body which in the ultimate result will benefit each and every citizen.

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**YOUR ATTENTION PLEASE !**

We are urgently in need of copies of Social Action for the months of January and February, 1960. Your assistance in this matter will be gratefully appreciated.



# SOCIAL RESEARCH AND HUMAN BETTERMENT

C. C. Clump

It is a commonplace that modern social research has become a major tool for the improvement of social conditions, and even social behaviour. In fact, no project for the betterment of society and social groups seems possible without a careful and sound research into the socio-economic conditions which may be prevalent in such social units. That is to say, before plans for the improvement of social conditions are blue-printed, an exact knowledge of the socio-economic condition which the plan has to deal with must be brought to light. This, in general, is the aim and purpose of all surveys and research projects. Hence it is that due to the widespread interest in social amelioration, we see a steady stream of socio-economic surveys and social research projects. Some are very comprehensive and undertake the survey of a whole country, such as those many research

studies which prepared India's Five Year Plans; others cover the study of certain groups of people or sections of the population, such as the Tribal Research Institutions in various parts of this country. Yet other surveys and research studies limit themselves to the investigation of specific social problems, such as, slums, juvenile delinquency, unemployment, and so on.

Like most social sciences, scientific social research has grown from very humble beginnings. In fact, early social surveys and research studies were little more than mere descriptions of social conditions and the environment in which people lived. Thus, the admirable study made by Charles Booth (1840-1916) on "The Life and Labour of the People of London", 1892), was primarily a description of the economic and social conditions of the population

of London. "My principal aim", wrote Booth, "is still confined to the description of things as they are. I have not taken to investigate how they came to be, nor, except incidentally, to indicate whither they are tending; and only to a very limited extent, or very occasionally, has any comparison been made with the past." (C. Booth, op. cit. Vol. I, p. 5).

Modern social research has come a long way since the days of Charles Booth. Today it makes use of a strictly scientific technique and draws heavily upon many social sciences, such as, sociology, economics, social psychology, social statistics and social medicine. It applies the technique of sociological analysis to social facts or data and attempts not merely to describe social conditions, but also to get to the root causes of social ills by scientific research in quantitative and qualitative relationships between social phenomena. This is why modern social research needs, at least, a few trained operatives in any team which undertakes such a task.

### **Identification**

Obviously, the first step in any research enquiry or sur-

vey is the identification of the social problem under study. That is to say, the problem must be carefully defined, its terms made clear and its limits laid down. The careful delimitation of the scope of the enquiry helps to avoid confusion of issues, and to bring the study within the available time limits and resources of the worker. The process of outlining the project implies thinking out the problem as thoroughly as possible, thus helping an orderly and systematic procedure, subject perhaps to some revision as new insights are gained. Research requires critical discrimination. Thus, if the research enquiry deals with, say, "Welfare Activities in Industry", the investigator must be quite clear as to what types of welfare activities he will study, e.g. statutory measures, or those which are voluntary. Further, he must be clear as to whether he studies welfare activities which are provided within many industrial plants or those outside the workshop.

### **Documentary Sources**

When the object and scope of the research enquiry have been set out, the study and collection of data or facts may

begin. The data collected must be selective, so it is quite useless to collect a mass of data unless the objective of the project or survey is kept clearly in view and the data bears on that objective. Social data must be collected coldly and objectively, and derived from unquestionable sources. In general, sources are divided into documentary and field sources. The former is made up of all information secured from published and unpublished documents, reports, statistics, manuscripts, diaries, letters, and so on. Again, these sources may be primary or secondary, that is, they may be original documents or merely transcriptions from originals. Scientific research needs both kinds of sources, and it is up to the research worker to scrutinise very carefully every source he deals with. This is all the more important in any research work done in cases when publications and reports tend to be biased and "touché up" by interested parties. Thus, for instance, students of criminology would have been very confused had they to read two reports on, "The incidence of Crime", put out in November 1960 concerning the same Indian State. The

reports were very contradictory, and while one made out that the incidence was very low, the other produced facts and figures to show that it was, perhaps the highest for any State in the country!

### **Field Sources**

Besides documentary information, the research worker secures his data from field sources. This is the information he obtains from living persons who may have a fund of knowledge about the matter under study, and who are in a position not only to describe existing social conditions, but also indicate the noticeable trends and significant facts in social progress. Field sources are often more helpful than documents for the reconstruction of the social progress, and a "trustworthy elderly witness" is of immense help to the research worker in the understanding of the early social forces which have shaped the present social conditions. From this, tentative social laws relative to human behaviour of persons, groups or institutions may be formulated.

### **Schedule and Questionnaire**

Information or data from persons may be gathered in

different ways. Perhaps, the most ordinary method is by means of the so-called Schedule and Questionnaire. Both are of various types, which are not mutually exclusive. Questionnaires may range from a short list of three or four questions to long lists of many pages; they may be sent out by post or used by investigators. Great importance is attached to the working of questionnaires; vague questions result in vague answers. Definiteness, simplicity, avoidance of suggestive questions and subjective evaluations should be aimed at. All units of enumeration should be so defined as to result in mutually exclusive information.

While the questionnaire may be a very useful tool for research, when carefully used, modern sociological methods tend to view the questionnaire as being of very limited value for any research purpose. In fact, some sociologists\* dismiss the questionnaire as being a "cheap easy, rapid method of obtaining

information or non-information — one never knows.... Words never mean precisely the same things to different persons, and there is no possible way of discounting poor analytic capacity or the practical joker". Again, there is no way of finding out from an informant's replies what is significant or insignificant, in terms of his total situation and person,\*\* while it is quite impossible to ascertain a person's attitudes by this method. When the questionnaire is used by a field worker, the difficulties are no less, and in the hands of the inexperienced worker may lead to totally wrong information! The fact is, that interviewers and interviewees live in different worlds, and each ascribes different values to social conditions and phenomena. Hence the information gathered may often be fragmentary, incomplete and irrelevant. This explains why any social and economic team has to spend long months in preparation, and are trained not only how to ask ques-

\* Cfr. A. Flexner, *Universities, American, English, German*. p. 125; also O. E. Oeser, 'The value of team work and Functional Penetration Methods in social investigation, in Bartlett, *Study of Society*.' p. 415.

\*\* A. Wolf: *Essentials of Scientific Method*. p. 29.

tions, but how to sift the information collected.

### **Observation**

While the research worker uses the methods of documentary evidence and field sources to gather his data, he cannot neglect the information he is able to secure through his own observation, of social conditions and behaviour patterns. Observation has been defined as "deliberate study through the eyes" and aims at a personal study or experience of social conditions and social behaviour, such as, expressions of aggressiveness, tolerance, cooperation, casteism, and so on. Observation may be controlled, as the observational studies made in some nurseries, or uncontrolled, as when one shares the life of the social group under study. Most social surveys are merely observational studies, restricted to the collection of factual data.

### **Classification**

Once the mass of data has been collected, it must be sifted, analysed and organised. This involves a systematic classification of the data. It is no exaggeration

to say that the effectiveness and value of a survey or research project often depends on a comprehensive and sound classification of the assembled facts. This requires a definite and clear basis of classification. That is to say, groups are made up by taking into account common characteristics or attributes of the various units under consideration, such as age, occupation, income, and so on. The basis for a good classification is the building up of groups according to the presence or absence, or the presence in varying degrees, of certain attributes.\* This arrangement is always a delicate operation, and requires at least an elementary knowledge of statistics. Facts arranged in the right statistical way speak for themselves, while unarranged, they are worse than useless. Classification becomes still more clear when facts are tabulated. According to Professor Bowley, tabulation is an intermediate process between the accumulation of the data in whatever form they are collected, and the final reasoned account of the result shown by statistics. Thus tabulation

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\* A. Wolf : *Essentials of Scientific Method*. p. 29.

is often considered a summary process which involves an orderly and systematic presentation of the numerical data by rearranging it so as to elucidate the problem under study.

Numerical data which have been carefully defined and systematically collected, present less difficulties in classification and tabulation than complex qualitative data. Thus to compare the outstanding qualitative characteristics of one social group or institutions at different stages or times of developments is far from easy. The research worker faces still more serious difficulties when he attempts to discover causal relationships between sets of social phenomena. When dealing with this type of social research great care is needed not to fall into the error of some socio-economists who would fain see in economics the one sole cause of all progress! A very forceful way of presenting numerical data is by means of graphs and charts, and a knowledge of the principles used for the construction of graphs and charts is indispensable to the social research worker. Well constructed graphs and charts relieve the mind of burden-

some details by displaying facts concisely, logically and simply. Graphs and charts also help to bring out new and significant relationships, and are thus, useful for the development of hypotheses.

### ***Verification and working hypotheses***

This step in scientific social research is perhaps, the most difficult. It is far from easy to single out the most pertinent or characteristic factor which may explain a social phenomena, and it is still less easy to establish any causal relationships between them. In fact scientific study demands that verification extend over as many cases as possible, so that no discrepancy is found ; but this, in the case of social phenomena is hardly possible. Nevertheless, this is overcome, to some extent, by means of what statistics terms, Representative or Random sampling, whereby typical or representative cases are taken. When this data has been sifted and further classified, then it is possible to attempt a working hypotheses, which is again tried out by the trial and error method to arrive at those significant factors which may throw light on the problems under study.

It must be remembered, finally, that with social diseases there is no single factor which may be put down as the sole cause, and usually it is more correct and better to look for a number of causes which play a significant role in such social situations. Once the limitations of social research projects are realised they can prove excellent tools for the betterment of social conditions.

In fact, as has been already noted, they are undertaken in various parts of the country, with a view to improving social and material conditions of the people. Unfortunately, there are few, if any, such reports and surveys undertaken to study the benefits which religion can confer on social living. Such studies are long overdue, and hence, Rev. Fr. Victor, O. C. D., is to be congratulated on his attempt to study the social conditions which obtain in a parish in the light of modern sociological research.\* The parish of Chathiath numbers 1,732 Catholic families, but this survey was limited to 1,012 families, taken at ran-

dom (p.12), and 500 non-Catholic families, made up of Hindus, Muslims and Protestants. The total area of the parish covers about 840 acres (p.19), and is partly urban and partly rural. The investigation was conducted from December 1959 to January 1960, that is, for just two months. The method used was that of the Questionnaire, which aimed at collecting data on, first, the general lay out of the parish as a whole; then, some sociological information, followed by questions which would reveal the economic, religious and other conditions in the parish. The investigation was done by "Hindu girl students of the Social Welfare Diploma Course of St. Theresa's. Out of 20 girl students only one was Catholic, the rest Hindus, mostly Nairs and a few Protestants." (p.46).

"We intend in this book" writes Fr. Victor, "to study and analyse a specific parish of Kerala, named Chathiath." (p.8). This is the aim and purpose of the survey, and the details of which are re-

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\* Chathiath, A Parish of Kerala. Socio-economic survey. By Fr. Victor, O. C. D. pp. 134. price Rs. 4.25 nP. St. Joseph's Apostolic Seminary, P. O., Alwaye North. Kerala.

vealed in the questionnaire. Of obvious interest to the Catholic reader are the last two sections of the questionnaire which seek information on religious aspects of the parish, Catholic activity, and the interrelationship between Catholics and other communities.

Unfortunately, much of the value of this survey has been lost due to the number of handicaps which the Director of the survey has had to encounter. The first, and perhaps, most important difficulty was that more Catholic investigators could not be secured for this type of survey. Hence, the most important part of the survey, namely, the religious data of the parish, was not undertaken. In fact, we are told, "the data concerning the religious life were often misunderstood and misplaced so much so that we consider this part of the survey a failure." (p.113). As for the interrelationship between Catholics and non-Catholics, the survey makes no mention.

Moreover, perhaps, due to the extremely short period of time during which the investigations were conducted

(December 1959 — January 1960) or for want of better training in research methods, "The impression we get" writes the Director of the survey, "after hearing the investigators is that often complete information was not obtained." (p.11). This is most unfortunate, as incomplete information tends to render useless all the findings of the survey, and tables and charts based on such information are of little value.

The conclusions (p. 126, 127) are of little or no use in understanding the social forces which operate in the parish of Chathiath. Surely, there is no need of a survey to impress on the ordinary man the fact that "Starvation level affects considerably" the "religious observance and moral life" (p.126) of people; or that, "Bad housing has great influence on the manners and morals of the children leading them to vices and child delinquency" (p.126). The point of interest would be to study how far does factual data support these general views, in the case of this parish; or, again, is there a real link between poverty and religious observance in this



parish? Is this supported by facts?

Lastly, for the world outside, Kerala spells resistance to Communism, and so naturally, the Catholic reader would seek in the survey — but alas in vain — any data

giving the strength or weakness of the anti-Communist effort in the parish of Chathiath. Apparently, the investigators did not touch this subject, and the meagre information given on this point on page 125 lacks precision.

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THE MISSIONARY'S ROLE  
IN  
SOCIO-ECONOMIC BETTERMENT

A few copies of this very useful handbook are available at the Institute. Apply immediately.

# PEACE AND EDUCATION

A. M. Joosten\*

In 1929 Dr. Maria Montessori was invited to address the Bureau International d'Education at Geneva which was closely connected with the League of Nations. She chose as the subject of her address "Peace and Education" and at the very start, she said, "How strange it is that there exists no science of peace, no science with an outward development comparable at least with the development of the science of war in the matter of armament and strategy. Yet war looked upon as a phenomenon due to collective humanity, presents greater proportions of mystery, for in spite of the fact that all the peoples of the earth are eager to escape from the most frightful of scourges, it is men themselves that set it afoot and they submit to it of their own accord. Great numbers of people devote their lives to the study of the hidden causes of na-

tural cataclysms, such as earthquakes which mankind is powerless to overcome. War on the contrary depends on mankind; it is exclusively a human phenomenon; hence, more than any other, it ought to be open to human research and thought. Conditioning the establishment of peace in the world, there are bound to be indirect and complex factors, certainly worth studying and worthy of giving rise to a powerfully organized science. But it can be asserted without hesitation that no research study of peace, even of the most rudimentary character, has been undertaken. Stranger still the very concept of peace is not yet clear, it has not been adequately defined."

## **What is Peace?**

"What is generally meant by peace," continued Dr. Montessori, "is the ceasing of war. But this concept, a purely

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\* The author is the Director of the Indian Montessori Training Courses, Hyderabad Deccan.

negative one, is not the real concept of peace. If the different aims of war are stressed, peace as understood above represents their final and stabilized triumph.... Now why before the spectre of an invasion of the land do the masses arise, ready to march to death? Why do we see the women and even the children rushing to the defence of their country? It is fear of that very thing which once the war is over becomes the name of peace! Does not the history of mankind teach us that what we call peace is the forced adaptation of the vanquished to a state of submission which has become final, to the loss of all that they have loved to the giving up of the fruits of their labour and of their conquests? The vanquished nation is compelled to renunciation as though it alone deserved punishment, because it has been vanquished, while the victors claim supremacy over the defeated population which may be looked upon as the victim of disaster. Such a situation, although it marks the end of fighting, cannot be given the name of peace; on the contrary, it is precisely that adaptation that constitutes the true moral tragedy of war."

## **Education**

This widely reported and published lecture was the first step in a campaign to give more serious consideration to education as one of the most important means to bring humanity suffering the worst disasters at its own hands nearer to peace. Although the "research centres" which would lay the foundations for the future science of peace were not established and the world during the next 21 years moved from one world war to another, Dr. Montessori never ceased her pleading for recognition of this great cause. She was invited to speak at many gatherings for peace all over Europe. "Educate for Peace" was the theme to which she dedicated the Sixth International Montessori Conference held at Copenhagen in 1937 in the Assembly Hall of the Danish Parliament. But for all her efforts, war could not be avoided. Perhaps the world had not yet suffered enough. Something however had been awakened in the consciousness of man. After the Second World War, the UNESCO was founded with the specific purpose of making education on a world wide scale serve the establishment and

consolidation of peace. It was through the UNESCO that the United Nations proclaimed that "war being born in the mind of man, it is on the mind of man that all efforts to construct peace should concentrate." What this conception and ideal owed to Dr. Montessori was acknowledged by her candidature for the Nobel Peace Prize in 1950. Among the countries that gave considerable support we may proudly and gratefully mention India.

### ***The Child and Peace***

It is no mean achievement to have raised the problem of peace, hidden for millennia in the oppressive sphere of political compromise and manoeuvring to that of so constructive and positive an endeavour as education. Greater still is the importance of having indicated to man-the-adult (who so far has looked upon himself as the maker of peace though history shows him to be the architect of war,) that he needs man-the-child to achieve this noble aim. It is the child and his education that gives a new dimension to the search for peace. Yet this new dimension, this new perspective which as Dr.

Montessori once said makes of education the "armament and arsenal of peace" and indicates the child as the real builder of peace, requires that we develop a more profound understanding of the real nature of the child and of his education. Education will have to assume a radically different form and strike out in a radically different direction than the one followed hitherto. It is most certainly not enough to ban war-like toys, nor to re-write textbooks and to preach and promote by means of stories, pictures, films or even T.V. shows a better understanding of other people and a less narrow, self-centred conception of the world and our own place in it. Teaching a common language, even efforts to find and inculcate a kind of common denominator of ethical, moral and religious beliefs are not enough and history, both ancient and modern, reveals with tragic insistence that despite all these efforts, war has repeatedly broken out among people speaking the same language, sharing the same culture, and professing the same religious faith.

### ***A Deeper Foundation***

The lever that can make

of education an instrument of man's undying aspiration for peace lies much deeper, and should be applied at a much earlier stage than is usually done. It is not enough to try and help man during the course of his formation to understand those who are different and to teach him to respect such differences. It is primarily man himself who must be better understood by those who educate him and the first task of education is as Dr. Montessori pointed out, "to help life in its development".

Education based on an adult-centred conception of the child as one in whom there is a kind of vacuum that must be stuffed with a specific ideological content rather than potential abilities that can and should be helped to develop is indeed one of the most potent causes of the wars fought by adult men in adult society.

The adult-educator who has always seen in adulthood the seat of all enduring values deliberately tends by means of education to prepare the child for his form of adult life and endeavours to achieve this process of formative development as

effectively and as speedily as possible. That childhood possesses autonomous values which are needed in adult life and should not be substituted but developed so that they may find a place in adult life has rarely been acknowledged, especially in practice. Whether this form of 'universal' education is called 'acculturation' because it is not confined to the school, or whether it is carried out by modernized procedures making use of the discoveries of modern psychology and the conquests of modern technology,—it still remains an effort to 'adapt' the child to our adult form of life, while completely ignoring the legitimate needs of his life as a child. Consequently, it cannot but suppress the values of the child's life and deprive the child's adult life in time to come of unsuspected, immense potential wealth and strength.

### ***The Fundamental War***

Behind all our military warfare, on any scale, at any time and on any level, there has been taking place a war on a universal scale, at all times and on a much more fundamental level. This war has known no interruption,

or armistice. It is a war fought with the most powerful weapon, drawing on an energy far mightier than the nuclear energy of the physical world. It is fought with the weapon of "Love", with the best intentions and for what is supposed to be the best interest of those fought against. It finds and attacks them in the weakest spot of their armour, an opening that leaves them more defenceless than any open city, viz. their love for those who attack them.

The very reality of this war is hidden from our consciousness and buried deep in our sub-conscious of both the conflicting parties. It is a battle fought by man-the-adult against man-the-child, by adults against children, by adults against their own children. This war transcends all racial, ideological economic and political divisions. It does not know poor or rich. It is a battle in which all adults are allies and nothing can break this alliance. What makes this age-old war all the more insidious in its determination to defend one way of life and one aim of life against another, is precisely the fact that

it is not fought openly or consciously, so that even our conscience cannot rebel against it. It has this in common with all historical wars of adult life that it is hardly "willed". Those who do the actual fighting in a war hardly ever consciously 'will' war with all its cruelties, its hardships, its unnatural destruction of life and property, its inhuman risks to one's own life and property. They are dragged into the war by what seems a mere accident. They fight because they fear that once the war is over, what is falsely labelled peace will be their lot, viz. "the forced adaptation of the vanquished to a final state of submission." They cannot escape the mysterious anonymous compulsion of war. Those who exercise this compulsion and arouse 'enthusiasm' (what a misnomer!) for the war to be fought are themselves victims of a hidden force they cannot resist. Thus and even worse is it with regard to the war fought by adults against children, worse because of the centuries' old tradition behind it. It is not recognised as a war, nor willed as one, yet it is fought as vigorously and all gather and unite

under its lofty banner. That banner actually marks the dawn of civilisation for on it is written the great battle-cry: *Education*. It is a sacred cause and so the battle becomes sacred. It is indeed a sacred cause, but its real nature has never been understood and therefore the wrong means and the wrong ends have been pursued. Thus all the seeds of future wars have been sown. And the child is forced to form itself in a climate of war and violence. Long before it even goes to school it is forced to develop those attitudes of defence and attack which will later on find an ever more organised expression, a more highly developed means, and a far wider scope.

### ***Aggressive Instincts***

It might be objected at this point that there are aggressive 'instincts' in human nature, that man is by nature a 'fighter'. This is true indeed, but the fundamental urge to do battle is a part of our nature and was given to us for a purpose very different from what in practice it is compelled to achieve, and from what education by compulsion forces it to attempt. Man should fight himself; he

should fight all that in himself which prevents him from fulfilling his destiny which is a destiny of peace. Do we not all hope and pray for ourselves and for others that at life's end, we may all rest in peace? To reach that destiny man should not fight his fellowbeings, at any age, in any form, at any level and on any scale. He can reach it only if he fights with every other man for the conquest of himself and of his environment, of its hidden wealth and energy. By developing himself and his environment, and by revealing and realising the hidden riches of the human personality and all the glorious potentialities of the world, he gives glory to their common creator. It is by fulfilling this mission in life that he will find peace. This is the great fight and if we wish to gain victory in this battle we cannot afford to disperse even the slightest part of our militant energy for other inferior purposes. In this battle not only can all men be one, they *must* be one. The war waged against the child already binds all adult men, the smaller half of mankind. The fight of man against what disturbs his inner peace and for what builds

peace in himself should bind all men, adults and children, in what must be considered the greatest of all battles.

### ***Childhood Values***

The child alone can renew those values which adult life so easily forgets. The adult has to help the child do so, rather than attempt to teach the child what he himself has lost, or possesses or expresses only imperfectly. Indeed the adult should learn ever anew from the child what he has lost or is in danger of losing. The child does not and cannot teach by words, but it teaches by its life and in all truth lives its teaching to an extent that the adult can hardly ever hope to achieve.

The great mission of education which will make it the real armament of peace must therefore be to help the child to teach us this great lesson from the child. Education will then have to reach out both to the adult and the child, in a unity of effort that benefits both, mutually. It is only in this manner that it can become an instrument and foundation of peace.

### ***The Building up of Peace***

Peace has to be built up at

different levels and all, on whatever level they may find themselves, need each other in this great spiritual work of reconstruction. The foundation of peace lies within ourselves and the very small child will have to lay it. The second layer is peace between ourselves and others, which the child during the second period of its development from 6 to 12 years will have to build. The third layer is peace in society which youth will have to construct and on which rests our life work in association with other men. Below, above, within and around all these successive foundations is the supreme foundation of peace with the Supreme Being and his holy Will.

Education as a help to life must offer the opportunities required so that man in course of development may solidly lay these foundations. The starting point for this really new form of education for peace was set by Dr. Maria Montessori and by the revelations given to her by the child himself, all over the world without any difference of race, culture and creed. Thus the child itself has brought out the funda-



mental oneness of all men on which peace can be built. In the course of a life-time spent in its service this great work has developed and now covers the whole life of man from before birth to adulthood and beyond. Her "three plans of education as a help to life" have revealed the lines along which the child thus assisted in his development can build up in and around himself the road to real peace, which is 'the work of justice', 'the serenity of order' and 'the fruit of love'.

### ***Unholy Alliance***

Let us then give up this unholy alliance of adult humanity against child huma-

nity. Let us enter upon a new era in this new world of ours, threatened by total war and destruction at our own hands, by forging an even more universal and conscious positive and infinitely stronger alliance of agreement with child humanity for the peace of the world. This new alliance will also have to be fought for. The struggle to extend our consciousness to hidden recesses, to dominate dark powers working against it in ourselves and around ourselves will be hard and long. Hard and long also will be the struggle for victory, but we have a helper in the child we love and loves us so much.

# SOCIOLOGY AND RELIGION-

## A SURVEY

J. Boel

Sociological methods of research and investigation are increasingly made use of to achieve a more co-ordinated and systematic apostolic effort. In a certain number of countries in Europe and North and South-America the Church had to face problems and situations which called for a more thorough and scientific study before she could think of ways and means to adapt her pastoral approach to changing conditions and circumstances. A large number of studies undertaken by various national and international institutes for socio-religious research<sup>1</sup> have made it possible to arrive at a more realistic assessment of the reli-

gious vitality in given areas. They have brought to light the close interplay of certain sociological factors on the one hand, and religious practice on the other. The result has been a growing awareness among pastors of souls and social scientists of the necessity of a close collaboration for fashioning a more suitable social and religious apostolate.

The studies that have been undertaken so far fall into two main categories. The first category consists of fact-finding investigations with a practical end in view. The second group is more directed towards theoretical speculation and analysis<sup>2</sup>.

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(1) Within the last ten years, centers have been established in Buenos-Aires, Brussels, Québec, Santiago, Bogota, Fribourg, Köln, Königstein, Essen, Madrid, Lyons, London, Rome, Mexico, The Hague, Washington, New-Orleans, New-York, etc.

(2) Cfr. PIN. E., *Dix Ans de Sociologie Religieuse, 1950-1960*, in *Revue de l'Action Populaire*, Febr. 1961, p. 217-229.

### ***Planning for Action***

The first type of studies need not necessarily be directly connected with the Church's apostolate. In Holland, England and Belgium, surveys were made in order to prepare a more adequate set-up of the Catholic educational system. Similar studies were undertaken in countries like Holland, Belgium, France and Italy, before engaging in a policy of building new churches. In Holland they helped towards integrating the immigrants into the Catholic parish-system.

But it was mainly in view of preparing and organizing 'missions' that carefully prepared surveys were made in order to get the missionaries acquainted with the real state of things in the area they were called upon to evangelize. They came to know, before entering the field, about the socio-professional groups of the people living in the area; about their political allegiance and the socio-economic conditions in which they were living and which affected their life of faith and their religious practice. It became easier to "prepare the ground", with less waste of effort and more ef-

ficiency. Another result was that the clergy of these areas were now able to draw a clearer picture of their own field of apostolate. Many came to the conclusion that the problems they had to face were not limited to their own parish and could not be tackled except by a *combined* pastoral approach covering several neighbouring parishes or even a whole region.

The need was soon felt however, to subject to scientific analysis the more specifically religious problems that were less immediately connected with apostolic enterprise. In countries which were called and considered to be "Catholic", priests had to face certain facts that seemed to prove the contrary, without their being able to account for it or to indicate possible explanations. Election results showed that Catholics gave their votes to parties that jeopardized the Church's apostolate. The religious ignorance of those who presented their children for baptism or of young couples who came to settle their marriage, could not escape the notice of the priests. They gradually came to the conclusion that the motives

which led such people to desire these ceremonious rites were different from what the Church expected them to be. Anxious to clarify a situation which they could not accept for granted, they asked themselves certain questions to which they refused to give off hand or ready-made answers: "On whom can we still rely? Who are abandoning the Church or who have already abandoned her? Where are the lost sheep to be found? To which age-group or to which profession to they belong? On whom shall we have to concentrate our efforts in the future?"

To pretend that enquiries into attendance at Sunday Mass can provide adequate answers to all those intricate questions, would seem preposterous. Yet, this is precisely what is being done now on a large scale. Twenty dioceses in France have completed the census of the Church-going population. Several dioceses in Italy, Spain and other European countries are introducing the same census. The reason why so much importance is being attached to this enquiry is because re-

gular attendance at Sunday Mass is considered as being expressive of a personal conviction and of the will to obey the Church. Studies of this kind make it possible for the Sociologist to draw certain conclusions which eventually will allow him to construct gradually a certain number of hypotheses. His final objective will be to pass from socio-graphic research to scientific religious sociology.

### ***Towards a Religious Sociology***

When the fact has been established that between two neighbouring villages religious practice differs considerably, it is of importance that an explanation be found for this disparity in religious behaviour. The same disparity occurs when a comparison is made between several social classes within the same region. Various sociological factors may serve as an explanation: geographic origin, cultural level, degree of education, type of pastoral approach, organisation of the parish etc. The social scientist further tries to explain *why* these factors influence religious behaviour the way they do, and it is

only after such an explanation has been found that appropriate action can be taken. It is not enough, for instance, to have established the fact that when the population moves from rural to urban areas there tends to be in most of the cases a decrease in religious practice. Neither is it sufficient to inquire into the mentality of these immigrants which lends them to consider irregular practice as normal for them. The question to be asked is how this attitude is being created in the human person and for this the help is required from social psychology together with what sociology has to tell us about socio-cultural integration.

### **Rural Migration**

How does migration from rural to urban areas affect religious behaviour? J. Laloux has proposed the following hypothesis<sup>1</sup>. The social change involved in this shifting from rural to urban areas confronts the person with a new reality. Due to this confrontation with new social factors a tension arises leading to a change in atti-

tude toward the most important obligatory religious acts. The final issue can be either positive or negative. In certain cases a rupture takes place resulting in a gradually increasing absenteeism. In other cases the tension will be resolved into "Fidelity in religious matters which presupposes that a 'new' christian synthesis has been arrived at, harmoniously integrating the social factors that created the tension"<sup>2</sup>. This theory calls for a further analysis into the forces that are at work in order to make this rupture, or a higher degree of fidelity possible. Hence a second theory proposed by the same author, that of "subject-object adequation" or adjustment. By subject he means the individual who undergoes the socio-religious change, in his full sociological reality including his religious aspirations and needs. By object is meant the Church "entrusted with the mission to present the message of Salvation. The Church too has to be considered in her complete sociological setting, as she exists, now, in time and place,

(1) LALOUX, J., *Analyse sociologique du changement social et religieux*, in *Social Compass*, 1960-1, p. 49-60.

(2) a. c., p. 53.

equipped with certain pastoral structures by means of which she presents, in the concrete, the message. The mentality of the pastor who assumes these pastoral structures must also be included"<sup>3</sup> The basic assumption on which the author's theory rests correlates religious fidelity with subject-object adequation or adjustment. A higher or lower degree of religious practice implies a more or less adequate adjustment between the object (pastoral approach) and the subject. It is therefore not social change *as such* that is the cause of change in religious behaviour. Social change can result in a negative or positive attitude. The final issue depends on another sociological factor which decides in what direction religious behaviour will be affected. It will depend on how and in what measure an adjustment will have taken place between the person on the one hand and the Church in her concrete pastoral and social structure on the other.

Further analysis of this migration problem from ur-

ban to rural areas has shown that a low cultural level among the immigrants tends to go together with a high degree of "leakage." A higher social status is in many cases concomitant with a higher religious fidelity. Fr. Pin however is of the opinion that it is rather the degree or at least the type of education which is here the determining factor<sup>1</sup>.

### **Parish Community**

Urban concentration has its own social structures which will affect the social structure of the urban parish. In his *Social Relations in the Urban Parish*, Fr. Fichter raises the question whether and in how far the urban parish can be considered as a social group, a community, as was the case with parishes of the rural type. To answer this question in the affirmative, the author maintains, would mean that we restrict the parish to a small group of "nuclear parishioners" who in an active manner participate in and live the life of the parish. But what about the larger group of people who belong to the parish but in a more passive way, few of

(3) a. c., p. 57.

(1) PIN, E., *art. c.*, p. 225.

whom take a share in its life and activities? It is difficult or in many cases well-nigh impossible to call them a social "group" in the sociological sense, though they do belong to the parish which therefore, in those urban areas, should not be considered and dealt with as a social group. Fr. Pin is of the opinion that the urban parish can still become a "community" provided effort is being made to fulfil a certain number of conditions which bear out the complexity of the urban parish-structure<sup>2</sup>.

### **Individual Mentality**

Urban centralization of functions not only affects the parish as a whole but also the mentality of the individual parishioner<sup>3</sup>. Every city has its centers which offer a wide variety of goods and commodities, thus making it possible for the city-dweller to make his own choice which he wants to be as wide as possible. As a consequence of this factor of free choice it can be said that "the more social groups become imbued with the ur-

ban mentality, the more difficult it becomes for them to accept and understand the obligation of fulfilling their religious duties in a determined place of cult administered by a particular type of clergy. It only seems obvious that one should be able to go where one wants to go. And this choice is made in function of the timings of services, the proximity of commercial centers, or even the quality of sermon and liturgical performance." All that is connected with the exterior aspect of the Church will be viewed with more critical sense and carefully scrutinized. It is often thought that this is a sign of a superficial evaluation of things and a slackening of religious spirit and obedience to the Church. The question however seems to be more complex and has to be considered more carefully before proffering any judgment. A desire for more autonomy and independence is not necessarily a sign of growing individualism. It might well be that it draws its inspiration from the need for a more

(2) Cfr. a. c., p. 228, n. 28, 29.

(3) REMY, J., *Consequences socio-culturelles de la concentration urbaine*, in *Social Compass*, 1960/4, p. 307-311.

serious and personal religious life. If therefore a person seems to keep aloof from functions and activities in his own parish and prefers to go elsewhere for the fulfilment of his obligations in religious matters, he should not for that reason be thought of as having no social sense or having lost the true parochial spirit. "Persons that show themselves indifferent with regard to the way others react might very well be most eager to establish altruistic relationships with others, but of a different kind (than those that are traditionally accepted) . . . These new types of relationships are not understood by those who think that communal relations cannot exist without territorial basis"<sup>1</sup>.

### ***Function of the Church***

The Church as a social institution equipped with her own social structures is expected to fulfil a certain role within society as a whole. This leads us to the question as to the content of the role she is supposed to play in any particular society. What do people expect of her, how do they look at her? L. Neun-

dorfer has analysed this question in an article entitled "*The Function of the Church in Modern Society*"<sup>2</sup>. He first justifies his position by saying that to consider the social role or function of the Church in no way draws a complete picture of the reality of the Church. She is in fact first and foremost connected with Christ's suffering and resurrection. But at the same time she is one "of the social structures existing within society" and can be studied as such. This study is even necessary, for by failing to understand the role the Church is expected to play in present-day society, those that represent her in society will find it difficult to come up to the lawful expectations of her own members, who are at the same time members of the general society. In other words, much misunderstanding and lack of adaptation can be avoided if due attention is given to what the Church, as a social institution, is expected to be in the world and for society.

The priest as the official or representative of the Church

(1) REMY, J., a. c., p. 311

(2) In *Social Compass*, 1960 (VII), 4, p. 283-298.



is first of all entrusted with a task that escapes all social categories. But as a consequence of his sacred function and character he occupies a special social status in society. He cannot but perform his sacred ministry as a social person among other social persons. And this ministry will not only consist in the administration of the sacraments and the performance of religious

rites, because the Church herself is not merely a spiritual, a-temporal institution. Along with the spiritual well-being of her members, the Church will promote their socio-economic and cultural growth and development. And as a consequence of this, the priest will be entrusted with social roles and functions according to the peculiar state and circumstances of the society in which he lives and works.

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# REPORTS ON STUDY CAMPS

## ***Seminarians Study Labour Problems.....***

From the 13th to 18th of May, the Theologians of The Papal Seminary, Poona held their fifth study camp. While last year the topic was "The Priest and Co-operatives" this year they took as subject of their discussions "The Priest and Labour Problems." About forty members took part in the Camp: Jesuit Theologians of De Nobili College, Seminarians of the Papal Seminary, Fransalian Scholastics, Theologians of the Divine Word, Missionaries and students of the Order of the Imitation of Christ, all of Poona. There were also a few Theologians of the Diocesan Seminary of Bombay; the latter actually acted as the hosts to the former. The mere fact of so many different groups coming and discussing together for a whole week in the best of understanding is already as experience in itself, which is not without its formative value and will make for a better mutual appreciation and co-operation later on in the ministry.

The value of the study camp was St. Pius X College (Diocesan Saminary) at Goregaon near Bombay. This made it pos-

sible for the camp members to visit some factories in the course of the camp and to contact labour leaders.

For those who attended for the first time a camp of this kind, it was a revelation how a study camp with its discussion groups, workshops, general papers, general discussions, drafting of conclusions and so on contains a real discipline of learning, which is likely to grow in importance not only for the leadership training of the laity but for meetings, refresher courses and study weeks for clerics themselves. Camps of this kind therefore, are very timely means for completing what may be lacking in the traditional training methods used in our seminaries, with their routine of classes, circles and disputations.

The topic of the camp was also of burning interest. For it is obvious that the Church in India has to rethink and adapt her pastoral methods to the changing social and cultural conditions caused by industrialisation. That a large part of the participants had taken the trouble to prepare themselves seriously by private study before

the camp is borne out from a remark made by an expert on labour problems who said that he had never expected that young clerics knew so much about labour problems.

The mornings were filled with the reading of general papers on topics such as The Industrial Worker, Trade Unionism, Labour Legislation in India, after which the house broke into discussion groups which, with the help of a questionnaire, discussed these matters and tried to formulate a conclusion at the end of their discussions. These were then pooled and made up into one common conclusion, which was then again, on the following day, submitted to the whole house for further discussion and for approval.

In the afternoon different workshops were held: on Industrial Psychology, Trade Unionism in India, Man power planning and on the Church and Labour. The camp members could take part in only one workshop. Towards the end of the camp the leaders of those workshops reported to the whole house on the papers read and discussions held in their respective workshops.

The visits to factories and addresses delivered by outsiders during the camp struck home very deep, because, of the preparation that had gone before. The questions and answers after

those talks were then also very keen and of a high standard. The camp members were often struck by the similitude of views expressed by those speakers and the conclusions arrived at in the course of their own discussions. Fr. Sanmarti, S. J., Head of the Economic Department, St. Xavier's College, Bombay, addressed us on the Priest in Industrial India. Mr. Santilal Shah, Minister of Labour, Government of Maharashtra gave us a very frank talk on the present situation of Trade Unions and the role we have to play as priests. Mr. Mazarello, Personnel Officer in the Tata Oil Mills, Bombay addressed us on the Priest's Apostolate among the Workers. A delegation of the Young Christian Workers and Adult Christian Workers of Bombay paid us also a visit and were very keenly interviewed, — almost cross examined, — by the camp members.

In a camp like this the great possibilities hidden in a "democratic" way of studying and discussing become clear. The whole camp had been organised and planned and was run by the students themselves, — of course with the approval and warm encouragement of the authorities —. During the camp only Fr. Fonseca S. J., specialist on Labour Problems, of the Indian Social Institute, Poona, was present and acted as a very valuable resource person.

It is hoped that the matter covered by this Camp will be made available to others in India who might like to organise similar study camps.

*N. C. Bogaert*

### **Y.C.W. and Community Development**

Y.C.W. International organised a Training Course for regional leaders of South East Asia in Colombo, Ceylon, from 15 January till 10 February. Leaders and chaplains from Pakistan, India, Ceylon and Malaya took part in the Course. Leader of the Course was Hideo Inohara of Japan, the chaplain Father Stanislas Fernando O.M.I., national chaplain of the Y.C.W. in Ceylon.

The Course was not of the instructive kind, that relies on a number of speakers. The speakers of the Course were the participants themselves. The subjects were their mission as leaders in their workshop and their environment, in their Y.C.W. section, in their region as regional leaders. The facts were cut out of their own life story. Speakers from outside were brought in in order to enlarge the horizon, to broaden the understanding and to clarify the vision. The Course can be called more an experiment of living than a class. As such it proved to fit well in the general trend of formation in

the Y.C.W.: formation in and through action.

It was one of the speakers from outside, Mr. Alphons Fernando-pulle, who drew the attention of the participants of the Course towards rural development, as it is part of the government programme in Ceylon since its independence. He gave the broad lines on community development and he exposed clearly the great weakness of blueprints which are sometimes developed in studies and then imposed on existing structures. He warned against lack of patience in the implementation of community development and he stressed repeatedly the necessity of building up from the bottom on.

During his talk there was an attitude of recognition among the listeners, as they thought to hear a well-known language: formation of local leaders by way of involvement, instruction after practical experience, gradual evolvement of local responsibilities, creation of change by means of common campaigns, realistic approach and community building. Was not there a way of approach that was much similar to that of their own movement?

What could be called new, and what has been developed during the whole Course, especially by the contacts of the participants with the Y.C.W. in Ceylon, that

is intimately connected with the Y.C.S. as well as with the C.W.M. (Christian Workers Movement, for the adults) and is often involved in overall-campaigns together with both movements or its members, was not so much the "technic" of the movement, as being much similar to that of community development, but the overall-approach as such, without which no community development is possible. The Y.C.W. leaders came to the conclusion that for a realistic solution of the problems of the workers in Asia, the young workers must be involved as well as the adults and the students in such actions that can harness generosity and willingness for sacrifice of the masses into a constructive and dynamic move for a new community where labour takes the place it deserves.

It is said that Y.C.W. is the movement that fits best in the modern community development movement. This is not necessarily a compliment for the Y.C.W. movement, because it brings along with the praise the temptation to involve the movement as such in a temporal action that will suffocate its spiritual drive. Y.C.W. cannot identify itself with community development, but it surely has to engage its leaders, and through them the masses, in this modern enterprise that wants to change the face of the earth in Asia. The same as the leaders in the Course, experienced in their rather small

world of every day, saw new perspectives, such as political action, trade unionism, co-operatives, rural development, so they enlarged the future field of their activities and their contacts. But the movement's specific task is not this, but the evaluation of the positive aspects of temporal actions and temporal structures in order to spiritualise community.

It is there exactly that community development is bound to fail (and where it has failed): as a system, a technic it cannot but block the very avenues it has opened if the true spirit of service, of self-sacrifice, of generosity is not developed at the same time. Community development as a system closed upon itself will always fail. It is the spirit that must enlighten and inflame the human endeavour and the human structures. Y.C.W., being a spiritual movement, finds its specific task here.

The Course in Colombo therefore was a living experiment of liturgical life, community prayer, sincere friendship. A closed retreat was placed in the centre of the Course and it was not the out-of-the-way and out-of-date thing it tends to be where it has become the obligatory spiritual feature that has to be added to any Christian programme of study. The biblical vision was transmitted, that is the only true Christian vision on the problems of our days and of the things to come.

H. Haas.

## BOOK REVIEWS

**PULLING OUR WEIGHT** by Douglas Hyde. Published by the Catholic Social Guild, Oxford, pg. 32. Price Nine pence.

In this brief pamphlet, written in his usual provocative and challenging style, Douglas Hyde bemoans the fact that his fellow English Catholics do not exert the pull and influence they should in the public life of Britain. He is aware of some of the reasons for this apathy — centuries of persecution, Irish descent of a large number, no middle class. But he feels that the situation of the Catholics in England, both in the political as well as in other spheres, has changed so much that today there exist few obstructions in the way of Catholics taking to all forms of public service. The old bigotry has almost disappeared. And in its place there is a vast uncertainty seeking for the truth not only in spiritual matters but even in social programmes like the hotly debated questions of nationalisation and the welfare state.

Despite these opportunities in various walks of life, Mr. Hyde deplores the prevalence of an attitude of suspiciousness in many Catholic groups to work outside the narrow environs of the parish. There should be greater encouragement of young Catholics

to enter all kinds of public and social fields where they can radiate the Christian influence and help to christianise the public institutions of the country and bring to bear the charity of Christ in their relations with their fellowmen, especially the weak and poor.

The message contained in this pamphlet is as topical and important for the Indian Catholic community as it is for the English. But it may be that the reasons for the typical Catholic *apathy* to public life are not merely the results of a minority outlook, but a lack of a fundamental theological synthesis between the spiritual and temporal aspects of the life of the Christian, which is being slowly worked out in the theology of the lay apostolate. Even the position of the Church and the State in the total scheme of human existence needs to be clarified. Modern democracy has brought the problem right to the fore. But the Church's directions in this matter are quite clear and unequivocal. And Mr. Hyde's pioneering efforts in this field deserve their full measure of success.

A. F.

SOCIAL ANTHROPOLOGY, by D. J. Pocock Sheed and Ward, London and New York, 1961. pp. 118

"Social Anthropology" appears in the Newman History and Philosophy series, and is meant to acquaint the reader with the nature and the methods of social anthropology. The book is divided into three parts. The first two deal with the history of social anthropology as it evolved into a particular science. The last part is more of a theoretical nature and gives some insight into the main problems of social anthropology. D. F. Pocock is Lecturer in Indian Sociology at the University of Oxford. He is well known in this country as co-editor of "Contributions to Indian Sociology" as well as for the many articles he has published on Caste and Religion in India.

The historical parts of the book trace the development of social anthropology from an initial vague preoccupation with the natural history of man and human societies into a more precise science with its proper methods. The author assigns to Durkheim and the French School of Sociology an essential role in the promotion of this relatively new science. Whereas others for long continued to explain social phenomena in terms of biology and psychology, the former rightly stressed the special nature of such phenomena and correctly

postulated an appropriate science which should deal with them.

As the author points out, social anthropology in England could not free itself of certain speculations and preconceptions inherited from Darwin and H. Spencer. Influenced by the evolutionist theories of their time the anthropologists were preoccupied with tracing at all cost the origin of customs and social institutions from their "primitive level" to their "higher civilized forms." Even outstanding scholars in the field of social anthropology in Britain, like Tylor and Frazer could not free themselves entirely from this narrow approach to sociology.

During the period between the two World Wars Malinowski and Radcliffe-Brown were the most outstanding figures in the field of anthropology. Pocock critically examines their contribution to the development of this science and points out the negative elements inherent in "Functional Anthropology" of which Malinowski and Radcliffe-Brown are known to be the founders. On the one hand Functional Anthropology provided the field-workers with an apparently very useful frame of reference for their mass of data; on the other hand it prevented further progress of an-

thropology because of its narrow and inadequate sociological approach. Functionalism conceived the total life of society as an adaptive organism and directed all attention of scientists towards "the search for integrating factors in society." All social customs and institutions, morality and religion included, were to be explained in terms of their "social functions," that is, in terms of the contribution they make towards the preservation of the total life of society. It was the task of social anthropology, therefore, to study in detail the function that a particular custom or social institution had in the maintenance of the integral system of society.

The Functionalism of that period is no longer in vogue today, and in England Evans Pritchard, the author thinks, had much to do with the re-orientation given to social anthropology during the Second World War

and after. It is regrettable that in this connection no mention is made of the Functional Analysis approach of many outstanding sociologists of today. Though these reject the old type Functionalism, they do not share the particular approach of the author to Sociology. A longer elaboration of the fundamental conception of sociology, as expressed on the very first page of the book already, contrasted with the views of those who want to eliminate philosophy from sociology altogether, would have been very valuable.

A mere brief summary of the third part of the book cannot do justice to the otherwise rich content of these concluding pages. They demand attentive reading and are to be recommended to anybody who wishes to make an intelligent study of the "Contributions to Indian Sociology" that so far have been published.

H. V.



# NEWS AND COMMENTS

## *The Model Village*

Bhankrota is the small village in Sangamer Community Development Block in the State of Rajasthan that was privileged to be visited by the Queen in person on the 22nd January of this year, because it had won the prize for being the best village in the district of Jaipur. Since the inauguration of the Block, the village had shown a remarkable capacity for adopting more productive measures in agriculture. Nearly 90 per cent of its cultivable area has seen the application of new agricultural practices. Two thousand acres of agricultural land have been covered by contour bunding operations. Nearly 40 acres has been devoted to vegetable growing.

The village co-operative society has 744 members whose share capital totals Rs. 14,095, while the share of the Government amounts to Rs. 10,000. 90 per cent of the boys and 40 per cent of the girls of school-going age in the village are on the rolls of its two primary schools. The village also has an adult education centre and a Radio Rural forum. A Gram Kaki looks after the activities of the women and children.

There are two industrial units in the village — one for making soap and the other for crushing babul (*Acacia*) bark. Besides two cowdung gas plants are in operation. The gas plants, besides generating gas, from the cowdung, supply the villagers with fertilizer.

The village has taken steps to improve its livestock and has set up 3 breeding farms, two for cattle and one for sheep. The Panchayat maintains one bull, one buff bull and three bucks of improved breed. Steps to combat infectious diseases among animals have been taken. The entire population of the village has been vaccinated against small pox. The malaria eradication programme has been implemented. Three wells have been sunk to provide drinking water. And fifty per cent of the families in the village have been insured under the Rural Insurance scheme.

All these improvements in the village present a fine picture of the various directions in which all our villages, despite their poverty and backwardness, can be made to participate actively in their own development.

### ***I. L. O. Institute for Labour Studies***

A new International Institute for Labour Studies is being established in Geneva by the International Labour Organisation. The Institute will offer studies in economic and social questions to labour specialists from different countries, and will serve as an advanced staff college in the field of social and labour policy. The 13 member Board of the Institute is now complete, except for one member from the African continent, who will have to be named at the next session of the ILO Governing Body in June. Among the six members from the Governing Body who have been chosen to serve as members of the Board of the Institute is G. D. Ambedkar, the President of the Rashtriya Mill Mazdoor Sangh of Bombay, who also represents the Indian Trade Union Movement at the ILO in Geneva. The Institute now has an endowment fund of over a million dollars.

### ***E. C. A. F. E.***

The U.N. Economic Commission for Asia and the Far East which met in New Delhi recently was attended by 200 representatives from all over the world. The Survey that it has produced highlights the deplorable state of agriculture in the E.C.A.F.E. region, which covers one-seventh of the world area but more than half its population. Some slight gains have been made in food

production over population growth in 1960. But the over-all levels still seem to be below the pre-war level and the quality of food has not improved and have deteriorated somewhat as regards the intake of animal products. The per capita intake of animal protein per day in India in 1957-58 (6 grams) was lower than that of Ceylon (12 grams) and Pakistan (8 grams) and far below that of the U.K. (50 grams).

The E.C.A.F.E. also reveals that while the industrial countries have increased the import of industrial goods by 24 per cent from industrial countries, their imports from the primary goods exporting countries have remained the same in the first half of 1960 as compared with 1959. This makes the Asian countries more dependent on the munificence of the developed countries for their economic advancement. Instead a larger export of their goods on reasonable terms to industrial countries would have been of much greater benefit to them.

From the deliberations of the Commission at New Delhi, a few important conclusions need emphasis. One of them was the need of increasing intra-regional trade in the total area of the E.C.A.F.E. region which has recently been dwindling. This requires concerted action on the part of the regional members. A second important conclusion was the neces-

sity of making more efforts to raise the rates of saving and investment. A comparison with the high war-time rates of saving and investment of nearly 15-20 per cent was made with the low 5-7 per cent during peacetime. The Commission categorically rejected the myth of taxable capacity having been reached in the Asia and the Far East region. It maintained that "contrary to what has often been believed, taxable limits — whatever they are — have not been reached in the newly developing countries which indeed possess a revenue potential sizeably greater than what they have so far exploited."

The Commission warned against the use of deficit financing because it is fraught with danger. Another unhappy development was the lack of co-ordination in the national plans of the various under-developed countries of Asia. For instance, while the major exporter of cotton textiles like India, Japan and Pakistan are planning to increase their textile exports, the traditional importers of textiles are planning to make themselves self-sufficient in this commodity, irrespective of whether they have the natural advantages for its economic production. Similarly a surplus of 4 million tons of fertilisers is expected to result in 1962, which could easily have been avoided by mutual consultations before draft-

ing the national plans. Thus from the regional point of view, there scarcely seems to be any reasonable basis for the plans. They rather seem to be a wasteful duplication and misuse of scarce resources.

On the other hand, the Mekong Project that has been undertaken by the E.C.A.F.E. demonstrates in a practical way what inter-regional co-operation can achieve. The President of India promised a contribution of Rs. 12½ lakhs towards the scheme. The gift was much appreciated by the E.C.A.F.E. delegates, and was a symbol of the country's deep interest in helping its neighbours economically within the narrow limit of its resources.

### ***Agricultural Statistics***

There has been much complaint recently in important quarters that the state of our agricultural statistics is deplorable and therefore highly unreliable. Various expert bodies in collecting statistical data present figures that vary widely among themselves and make the reader suspicious. For instance, according to the Food Ministry the food output for 1960 was 75 million tons, while the National Sample Survey arrived at a figure of 96 million tons for the same period. Which is the more reliable source is anybody's guess. Similarly, according to official figures, paddy production in Orissa increased by

18 per cent. But according to the National Sample Survey the increase was about 52.2 per cent. A third source, the Madhya Pradesh Chronicle, denies that there has been any increase at all in production, and that the increase in food production is a myth. As a writer in the AICC Economic Review points out "The allegation may or may not be true, but it does establish one thing, i.e. the existence of a considerable measure of scepticism about our food production figures."

Dr. P. S. Lokanathan, the Director-General of the National Council of Applied Economic Research, in a recent address criticised our agricultural statistics and pleaded for a more uniform and rational method of collecting them. The trouble often stems from the different meanings attached to one and the same term in different parts of the country. Thus it has been found that under the term 'Culturable Waste' the acreage of land not cultivable at all has been included. Similarly the National Sample Survey series is limited to cereals alone, while the official series of yield statistics apply to a large number of crops.

### ***The Sugar Industry***

The Central Wage Board for the Sugar Industry has prescribed scales of wages for the workers, the clerks and the supervisors of the industry. The

country has been divided into four regions for the purpose, the North to include the Punjab, U.P., Bihar, West Bengal, and Assam, the Central to include Gujerat, Madhya Pradesh, and Orissa; Maharashtra, to comprise the State of Maharashtra, and the South to include Madras, Andhra Pradesh, Mysore and Kerala. In each of these regions the wage scales differ, being based on the following important factors, viz. the duration of the season, sugar recovery percentage from cane, cost structure of the industry in different areas, the sugar prices position, the prevailing wages in industry and other cognate matters."

The total minimum wages for unskilled workers in the light of these considerations has been determined for each region:

Central Rs. 66-1-71

North Rs. 76-1-81

Maharashtra Rs. 87-1-92

South Rs. 81-1-86

Although the total minimum wages necessarily vary from region to region depending on regional paying capacities of the industry, the Board considered it desirable to have uniform basic minimum wages in the sugar industry throughout the country. This would be Rs. 60-1-65. The rest could be considered as dearness allowance for each region. Benefits such as bonus, gratuity, etc. usually calculated on basic

wages should now be calculated on full basic wages. In other words the basic wage and the dearness allowance should be looked upon as an integral whole.

With the exception of Maharashtra, the other regions have been grouped together and common wage scale have been prescribed for operatives and clerks in these regions.

#### *Operatives*

Unskilled	Rs.	60—1— 65
Semiskilled B		61—1— 74
Semiskilled A		68—2— 82
Skilled C		75—3— 96
Skilled B		90—4—110—EB— 5—135
Skilled A		105—6—136—EB— 7—170
Highly Skilled B		135—7—170—EB— 9—215
Highly Skilled A		180—8—220—EB—10—270

#### *Clerks*

VI	72— 3— 90
V	77— 3— 98
IV	87— 4—107—EB— 5—132
III	105— 6—135—EB— 7—170
II B	130— 7—165—EB— 8—205
II A	200— 8—240—EB—12—300
I	250—20—350—EB—25—475

#### *Supervisors*

IV	200—10—250—EB—10—300
III	200—15—275—EB—15—350
II	250—20—350—EB—20—450
I	300—25—400—EB—25—600

The Board has recommended that workmen have a right to opt between the existing wage rates and the wage structure evolved by itself. Where the wages of the workman are between two stages of the scale, he should be fixed in the next higher stage of the scale or grade.

The dearness allowance has been devised to adjust the wage structure to regional differences in paying capacity of the industry, and in the same region to another depending on the scales of wages.

For rises over 123 points of the all India consumer price index for the working class or fall below that level, the Board had recommended adjustment of D.A. at the rate of 55 naya paise per point of cost of living index in the case of operatives up to the skilled B grade and clerks drawing basic wage up to Rs. 100 per month, while for supervisory and technical employees of less skilled A grades and clerks drawing basic pay of over Rs. 100 per month, the rate recommended is 65 naya paise per point. For a rise or fall above and below 123 points, adjustments in D.A. should not be made for less than ten whole points. The Board desired that adjustments to the D.A. although automatically related to the cost of living index should be made only once a year on the basis of the average monthly cost

of living index calculated over the twelve month period from July to June 30. Moreover, when once there had been a rise or fall by ten points, adjustments should be made for every point of rise or fall.

The bonus that has been recommended by the Board to be paid by the mills in the North and Central regions is 22 per cent of the profits after tax, calculated in the manner prescribed by the Board. 20 per cent is suggested in the case of factories having daily cane crush of not less than 1000 tons. Bonus in the two regions mentioned should be subject to a ceiling of three month's consolidated wages.

For Maharashtra and the South, the Board preferred to leave the matter to be settled by the Bonus Commission. Moreover settlement of bonus-claims unit-wise by collective bargaining within the framework of the labour appellate tribunal formula had worked satisfactorily in these regions in the estimation of the Board.

The Board provides of the general superannuation age of 58 years and laid down the conditions in which gratuity would be payable and the rates of gratuity. Finally the Board recommended a five years' truce between the parties in the matters covered by its recommendations.

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